194 instruction and initiation. Five years are thus necessary to reach the highest rank. Each promotion is paid for by the individual providing [782] two roosters whose throats are cut upon the altars at the end of the annual ceremony which takes place in the bush under a tree called the kalabana, following communally performed labor. After meal, a [526] fight called bari, organized under the direction of the chiefs, puts the young boys in opposite groups and gives them the opportunity to show their courage and their initiative.

194 The members' activity consists of collective work at the time of 476 the cultivation. The millet and the gifts in kind received in payment for the work are owned communally.

A. Material Objects of the Cult.

194 The society is the owner of ritual objects such as a mask and whips 778 which are usually placed in a hut, ndomo buku, at some distance 534 from the village.

The objects, numbering five, are rudimentary musical instruments. The wara, the clawed one, or diara, the lion, is a wooden bull-roarer approximately 35 centimeters in length, which is manipulated by means of a string a meter long. Sometimes the object is of iron and of smaller dimensions. The tori, toad, is a small box which gives off a nasal sound when it is scratched. The kono, bird, is made of two pieces of gourd bound together by spider webs. The wulu, dog, is a small calabash of about 10 centimeters in diameter, punctured by four holes. A string, threaded through its neck, allows it to be rotated like a rhombos. The jineble (literally, red spirit) is a buffalo horn pierced by three holes, /172/ obstructed by spider webs, into which one blows and which produce a loud, flute-like sound. One society usually owns several specimens of each of these instruments.

194 The mask, said to be the most ancient object, is of sculptured wood 778 representing a human face crowned by several vertical, rather long 532 horns (1). The whole is completely decorated with cowrie shells and

1. The masks most often carry eight horns, but this rule is not always respected.

red kise (2), grains which represent the blood from the offerings. The

2. Linociera sudarica.

794 778 532 high forehead, black and always smeared with karite butter, confers upon the face a beneficial power. The whole mask is regularly rubbed with ground charcoal powder and with the juice of the kola nut.

794 778 The whips of the mask (ndomo busa) are made of ñuana branches famous for their suppleness. They are made at the time of the annual ceremony and only renewed the following year. At the time of their manufacture, they are soaked in water, which the members of the society then drink "in order not to have to suffer from the blows which they will receive."

[824] Each member also possesses a long whip made of the branches of a bush, the ngere ni, (1) which is also called "tree of Faro" for it

1. Hibiscus pandoriformia.

grows in water, and which contains part of the beneficial power of the spirit. The whip is used to try out the children's courage. The one who cries or complains will carry this handicap with him through life; even after his circumcision he will be referred to as a coward.

B. Initiation

794 526 Each new grade is acquired in the course of the annual ceremony which takes place after the harvest. An elder entrusted with the sacrifices cuts the throats of the roosters offered by the postulants over the tree of the ndomo (Pl. V, a) and over the ritual objects placed at his feet, and then pours boiled millet as an offering. During this time the young people plow the ground where the contest, bari (2), is to take place; this fight will pit them against each other

2. To make oneself fall, the joust.

and give them the opportunity to show their courage and competitive spirit.

The chief designates the fighters two by two who are watched over /173/ by the dyolokotigi. In the contest, during which any use of legs or feet disqualifies the fighter, the one who makes his adversary fall three consecutive times is chosen to be initiated into a higher grade on the following night. After this contest, the losers must bring two additional roosters if they also wish to be initiated. Then a meal eaten in common brings together the members of the society and the postulants.